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Welcome to the cartographic era. With Scott Johnson's new book, *Literary Territories*, the "spatial turn"—the nexus of methodologies that seeks to unite literary studies, anthropology, cultural geography, and theoretical approaches to the organization of knowledge—has now reached Late Antiquity.[1] Johnson's book sheds light on the relationship between cartography and late antique literature by examining a wide range of late antique and early medieval authors, from the pilgrim Egeria in the fourth century to the Syriac monastic historian Isho'dnah of Basra in the ninth. It offers meaningful, persuasive, and important contributions to a lesser-studied aspect of late antique literature; in so doing, it highlights the significance of geography and cartography for the literature of this period, opening up many productive avenues for further inquiry. At the same time, it shows how the cartographical thinking of classical authors was received and transformed in Late Antiquity.

The introduction situates the book's focus on cartography in the wake of two intellectual developments in the Humanities: the first is the theoretical work by Jorge Luis Borges, Umberto Eco, and Michel Foucault on the relationship between maps, archives, and the organization of knowledge; the second is the growing recognition in literary studies of the possibility for an archive to be understood as an artistic production. Johnson's central argument is that the textualized geography of late antique literature should be understood as a spatially-ordered archive of the world. On this basis, Johnson investigates the "archival aesthetic" (11) of the texts he examines, revealing the cartographic principles and assumptions that undergird them. Such cartographic archives, he argues, become a potent organizational principle for texts of this period and a site for self-reflexive meditation on the "impossibility of literary realism" (16).

The remainder of the book is divided into five chapters, two of which ("An Aesthetic of Accumulation" and "Apostolic Geography") are revised versions of Johnson's earlier publications. They are followed by a short conclusion and a long

1 In the interest of transparency, the reviewer would like to disclose that Scott Johnson was a visiting faculty member in his graduate department in 2006-7.

appendix that lists critical editions and translations of "astrological, astronomical, cosmographical, geographical, and topographical texts in Greek, Latin, and Syriac from 1 to 700 CE" (139). Moving from a "definitional" (17) first chapter that compares the texts of Pausanias and Egeria through the twin lenses of pilgrimage and archive, Johnson focuses in the second on the intersection of cartography and the archive in Late Antiquity. If the first chapter offers a case study in the classical roots and development of the geographical and archival aesthetics of pilgrimage literature in this period, the second offers an impressive survey of cartographic writing and thought in Late Antiquity, ranging from actual cartography (the Peutinger map) to itineraries to encyclopedias to cosmological treatises. By collecting so much evidence from so many different genres and media, Johnson leaves no doubt about his conclusion that in this period "the shape of the physical world became a fundamental literary metaphor for the organization of knowledge itself" (29).

The final three chapters center on more specific case studies. Chapter Three uncovers the geographic assumptions that underlie *Life and Miracles of Thekla*, an anonymous fifth-century CE *metaphrasis* (literary paraphrase) of *Acts of Paul and Thekla* (c. 180 CE). Taking inspiration from Franco Moretti's concept of "distant reading" (76), which proposes to analyze literature through maps and diagrams, Johnson creates a "map in words," illustrating how his approach can elucidate even a work that is not primarily categorized as geographical. Chapter Four returns to Egeria and the fourth century to examine what Johnson calls "Apostolic Geography," his term for the segmentation of the world according to the missions of the apostles. Moving backwards in time, it first traces the origins of this concept to early Christian, classical Greco-Roman, and Hebrew literature; then, it returns to Late Antiquity with John Moschus's *Spiritual Meadow* (c. 600 CE) to reveal the geographic substructure that apostolic texts provide late antique hagiography and pilgrimage literature. Perhaps Johnson's most intriguing suggestion is that the layout of Constantine's Mausoleum encodes divisions of the *oikoumenē* as defined by the apostolic narratives discussed in this chapter (107-11). Chapter Five focuses on the westward-facing world view of two ninth-century Syriac authors working in what is today modern-day Iraq, Thomas of Marga and Isho'dnah of Basra. Finally, the conclusion uses the multifariousness of the term "India" in Late Antiquity as a metaphor for the eclecticism of the period's cartographic thinking.

This is a lot for a slender book. Its wide-ranging amplitude, reminiscent of the archival texts at its core, is at once its greatest strength and also presents its greatest challenge. *Literary Territories* covers a truly impressive range of texts, time periods, and disciplines, as it demonstrates the importance of geographic thinking through-

out Late Antiquity, and Johnson's theoretically-informed discussion puts the cartographic archive on the map of late antique studies. But it is difficult to unite these geographically, linguistically, and temporally diverse case studies into a single whole. Although Johnson does not claim completeness, it is not always clear why these particular examples were chosen above others, especially because the core contributions of two chapters have appeared elsewhere. This critique is made all the more acute by the dazzling appendix of geographical texts, which suggests the richness of material to choose from. Finally, the pace of the book sometimes left this reader with the impression there was only time to establish the archival and geographical properties of any given passage, but not always enough to draw out further threads and connections.

A further challenge with a book of this scope is that not all constituencies will be satisfied. For instance, in Chapter Two I missed any discussion of the Artemidorus papyrus in Johnson's treatment of the Peutinger map. (The *editio princeps* is listed in the bibliography, but I cannot find it cited anywhere in the text.) The papyrus, dated to the first century CE or BCE, is its own archive of ancient cartographic thinking. Its *recto* contains geographical texts and an unfinished map which uses the same formal conventions as the Peutinger map. The *verso* is filled with labeled drawings of land and sea animals from throughout the Greco-Roman *oikoumenē*. Now that questions of authenticity have been settled, we can no longer afford to ignore it in discussions of the Peutinger map or the development of ancient cartographic thinking. Likewise, in addition to Hartog's invaluable contributions, Johnson might have profitably drawn on a spate of recent work in Classics on space, ethnography, and geographical writing by Alex Purves, and Joseph Skinner, among others. Finally, given the importance of the work of Dionysius Periegetes for authors of this period (see, e.g., 29-30), it would be very useful to direct readers to J. L. Lightfoot's monumental edition, translation, and commentary of Dionysius (Oxford, 2014).

In sum, this slim volume makes a strong, theoretically-informed case for its central thesis about the importance of the cartographic archive in Late Antique literature. If Johnson fails to leave all readers fully satisfied, this may be by design. He concludes on a defiant note: "I have avoided for the most part the perennial question of 'what is new in Late Antiquity?' This is often not a very helpful way of approaching the subject" (136). Nonetheless, it is clear that there is something new and important in this book, which will, no doubt, inspire further research into the cartographic thinking of late antique authors.

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